1: Fitzgerald H-5 (1937-1938) AE3 Sino-Tibetan
Border Peoples AE3

the fields, cultivate with the hoe, do most of the transplanting of rice, and assist the men at the harvest. They also bring the harvest back to the homestead. Marketing is usually left to the women who carry loads of produce to the city on their backs, settle down for the day to sell it, and return to the villages in the evening with the proceeds. This work is done both by married women and young girls. The Min Chia women are extremely strong, often doing porterage work which in other parts of China would only be done by men.

Most of the rice land is privately owned, but every village has some public land, usually attached to a temple, which is rented out at the usual rate of half the crop to the tenant and half to the public. The proceeds are used to maintain the village school, which is held in the temple itself, and any surplus may be applied either to some public work such as repairs to the temple, or for the expenses of a festival. The public also have the right of shooting and of hunting over all land, the spoil going to the hunter. This right does not mean very much in a closely cultivated area where game is scarce, and though the same free right of the chase applies to the mountain, the Min Chia make little use of it, partly because the control of fire-arms is strict, a license being required, and partly because they show no aptitude as hunters. The wooded slopes of T'sang Shan are the safe retreat of pheasants, hares, partridges, wild goat, deer, and the animals which prey upon them, wolves, leopards, and possibly tigers.[1]

The neglect of the hunting rights is characteristic of the Min Chia attitude to mountains. The entire area of Ts'ang

[1] No tiger has been reported on T'sang Shan for several years. Leopards are not plentiful, but wolves abound, and raid the farms on the plain for chickens, pigs, and even small children. They never hunt in packs, and will not attack an adult, but show no fear of man when encountered on the mountain.

5:Graham E-5 (1933, 1941)1942 AE3 Sino-Tibetan
Border Peoples AE3
Ch'iang

133 cities and owns along the rivers are inhabited by Chinese. Some of the Ch'iang live in villages or farms in the valleys, but most of them live on farms or in fortified villages called Chai Tzu in the higher altitudes. There are extensive loess deposits that are so deep that they have been terraced and made into good farm lands.

137 Where the Ch'iang live most of the lower altitudes have few trees and little underbrush, a condition that is probably due to woodgatherers and much pasturing of sheep and goats. Higher up, above the homes and villages, are forests which are the source of

132 firewood and lumber. The climate in the lower altitudes is dryer than in the central part of Szechwan, where there is comparatively heavy rainfall. Occasional droughts and semi-droughts occur. The rainfall is heavier in the higher altitudes where the forests have not been exterminated.

101 Northwest of them are the Tuh Hua and the Heh Shui, two

●136 powerful tribes that, according to some reports, have never been conquered. Southwest of them are the Jia Rung. East of them are the Wa Ssu who helped the Chinese defeat the Ch'iang under Ch'ien-lung. In the high mountains are leopards, bears, and wild boars, and poisonous snakes are sometimes found in the fields and in the forests.

3. The People.

142 The Ch'iang are yellow or brown in color, differing so little from the Chinese that when they are dressed in Chinese clothing it is difficult to distinguish them from the Chinese people. The average height of the men is about 164 or 165 centimeters, the average cephalic index about eighty, the eyes are dark brown, the hair dark brown or black and generally straight, the nose is a trifle narrower than that of the Chinese, and the epicanthic fold is often lacking. There are probably no more convex or "Roman" noses among them than among other eastern Asiatic races. It is thought that they are a branch of the Burma-Tibetan race.

165 The Ch'iang are a hardy people. Both men and women are strong and industrious. The death rate, however, is very high, due to an unbalanced diet, meagre knowledge of hygiene, and the absence of trained physicians and good medicine. The writer took the records of about forty families, and found the death-rate to be six hundred and twenty-six per thousand. It is probable that some deaths that occurred within a short time after birth were not reported.

snow. Toward the south, the horizon is blocked by mighty Min-shan, a chain of Matterhorns with peaks almost 6,000 meters high, with glaciers and the imposing notch of the "Stone Gate" (Shih-men) which leads over into Szechuan. There are memories of distant rides on horseback, of meditative walks beneath the deep blue sky of the alps; or of dark, storm-driven rain clouds in the solemn peace of the highlands, the quiet broken only by the song of the lark, the shrill cry of the falcon or the deep croak of the raven and the lively whistle of the ground hog. The vast steppe, utterly deserted by man, is animated now and then by herds of gazelles, a few hovering vultures or eagles high in the heavens. Or one sees a narrow valley with a row of black tents and groups of horsemen, dotted with black yak and white sheep herds, the whole strangely enlivened by the low barking of dogs and the bleating of yaks and sheep.

/3/ In earlier times Tibetan tribes were scattered far beyond the borders of present-day Tibet toward the west, as far as the provinces of Szechuan and Kansu, probably even throughout Shensi to Honan. Even today there are Tibetan tribes in Szechuan and Kansu, but culturally they have been more strongly influenced by the Chinese, often having also adopted the Chinese language. Here we find all kinds of transitions between nearly pure Tibetans and those that have been almost completely assimilated by the Chinese. In the course of the last 100 years the boundary between the provinces of Szechuan and Kansu on the one hand and Western Tibet, that is to say, the present outlying Chinese provinces of Hsik'ang and Ch'inghai (Kokonor), on the other, has been shifted several times. In Kansu the Chinese government was impelled to do this because of the gradual advance of the Chinese toward the West, and also because of difficult relationships with a third, very restless element of the population of Kansu, the Mohammedans. Although the latter have adopted the Chinese language, dress and customs, they have by no means been assimilated by the Chinese, but are consciously opposed to them. Anthropologically they can be included among the Turkish peoples of Chinese Turkestan (Sinkiang). The Chinese and Mohammedan settlements in Kansu have pushed on as far as the Chinese farmer has found proper conditions - especially on loess soil - for the type of agriculture he has practised since ancient times. In places where the bottom of the valley lends itself to irrigation, the river valleys have become rich oases with luxuriant vegetable and fruit cultures